Lutheran Herald

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From everlasting
to everlasting
Thou art God

Prayer to a Changeless God

Lord, Thou hast been our dwelling place
in all generations.
Before the mountains were brought forth,
or ever Thou hadst formed the earth and the world.
from everlasting to everlasting Thou art God.

Psalm 90:1-2

Our Father, as we watch the last grains of sand run through the hourglass of 1958, we the children of Time pause in the presence of the Eternal. In Thy sight a thousand years are as a day, a lifetime as the twinkling of an eye. For with Thee there are no limitations of Time, and Eternity is the present. Thou, Lord God, art the changeless One. In Thee is no variation, neither shadow that is cast by turning.

In Thy changelessness we find peace. Our lives are full of change. They are unsettled, restless, often unhappy and distressed. When our thoughts turn to Thee, in Thy changelessness we find peace.

In Thy changelessness is assurance. Thou hast said that Thou wouldest have all men to be saved and come unto the knowledge of the truth. Therefore Thou didst send Thy Son into the world to be our Savior. We know that Thy promises are "Yea" and "Amen," for Thou dost not change. And in Thy changelessness we find assurance of our salvation.

So, Thou changeless God of the changing years, we look back upon the year that is gone, with thanksgiving and praise. As the sands of the new year begin to run, we contemplate each day with confidence, and we shall live it with hope. Crown the year with Thy benediction; glorify each day by Thy grace. Amen.

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Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REMEM

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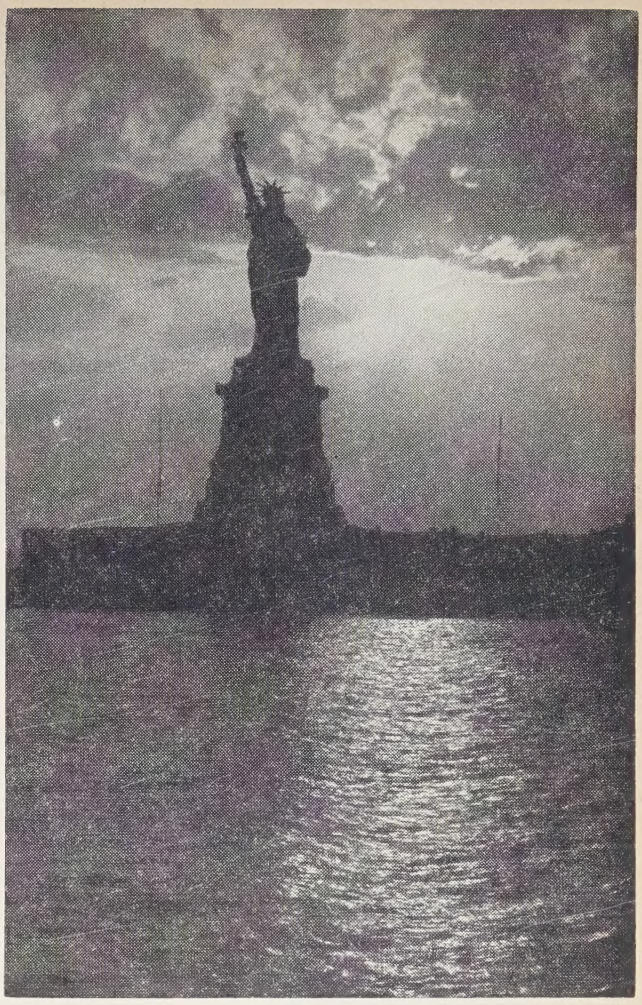
Those "Foreigners"



The Statue of Liberty is a symbol of hope for thousands of refugees—but how do we receive them?

By Dorothy K. Knaplund

On December third Eugene P. Wigner, Princeton professor of mathematical physics, was given the Enrico Fermi medal and a $50,000 award. In accepting the award Professor Wigner said in his usual modest way, "I am not so much interested in the money as in the great honor . . . (My pride is) increased by the fact that I come from a foreign country and never dreamed to receive such an honor from the country which adopted me."

Wigner, born in Budapest in 1902, came to this country in 1930 and was naturalized in 1937. His remark about his foreign birth made me wonder if he were recalling an experience he described at a dinner in our home in 1953. The attitude of Americans toward immigrants was being discussed; Wigner commented that he wished many more people from all walks of life might be admitted to "our country." "But," he added in his marked Hungarian accent, "I believe many Americans do not feel that way," and then without rancor he quietly told the following story.

In June he had brought his family from Princeton to the University of Wisconsin. As he drove through one of the midwestern states on his way to Madison, he stopped for gasoline. He noticed that the attendant seemed rather surly but Wigner, an extraordinarily polite man, paid him no heed. As the gas man took the money he asked "Where you from?" "Princeton," responded Wigner, thinking the man had noticed the New Jersey license. "No," said the man, "I mean where were you born?" and when Professor Wigner answered that he had been born in Hungary, the attendant replied, "Well, why don't you go back there then—we don't want people like you in our country."

This was said to one of the "foreigners" who with Fermi and Szilard in 1939 drafted the letter which Einstein signed and sent to the late President Roosevelt suggesting that uranium could be turned into an important source of energy in the immediate future. From that letter came government support of the atomic research which so changed the course of world events.

It is a sad fact that many others of foreign birth have been subjected to disdain and discrimination. My husband, who came from Norway in 1906, loves America—he has done much for our country and our country has been good to him. But he still remembers the look of scorn on the face of a fat charwoman who stood on

Three of the thousands of families who have come to the United States under the auspices of the Lutheran Refugee Service.

the balcony in the building at Ellis Island and scan the hundreds of newcomers who were being he through the sheep-runs there. Despite the fact tha no longer suffers when people poke fun at foreign cents or make comments about the inferiority of foreign born, there are times that the vision of charwoman still flashes before his mind when he h those "foreigners" spoken of with contempt.

One young Yugoslav friend of ours, who entered States in 1947, worked ten years for an insurance compiling statistics. Subjected to derisive remarks her fellow workers, she one day lost her temper. had just completed the computations on the ave U.S. cost of raising and educating a child to the when he becomes productive, and she had found total to be about $20,000. Hearing her co-workers sp ing disparagingly of foreigners and remarking much they took from our country and how little gave in return, the girl from Yugoslavia turned to others and asked, "Do you know that by having food and clothes, my shelter and education given m another land until I was grown up I saved the Un States at least $20,000? I work hard here and I earn way. You must not say I only take and do not gi Then, ashamed of her angry outburst, she subsided.

But is not her point a good one? Few Americans w complain that we are too generous to other count appreciate that many foreign lands have made an en mous contribution to our country, a contribution wh has never been entered in the account books. How ma millions—not all of Wigner or Fermi caliber, to sure, but useful and productive citizens—have be raised in Hungary or Denmark, Germany or Norw all through the years when their upbringing was pa by the countries of their birth—only to leave those lan when they were ready to become wage earners? The millions then transferred their strength and their tra ing to this, their adopted country. When America speak of the debts owed by Europeans to the Unit States should they not also reckon what our coun owes to European lands where through many gene tions the peoples there have carried the cost of raisi some of our most useful and productive citizens?

Fortunately many communities have moved aw from the provincialism which at one time plagued lar sections of the United States. But perhaps there is st room for improvement. Should not all of us who ca ourselves Christians re-assess our attitude toward tho who are a little different from the people to whom w are accustomed? Then immigrants, whether importa men or humble ones, will be spared the contempt an antagonism which prompts a gas station attendant say, "Why don't you go back there then—we do want people like you in our country."

What Is It?

Not a Basket of Fruit

Gertrude Stein once said with fierce emphasis, "An oil painting is an oil painting; it is not a basket of fruit." This angry maxim was directed at people who demanded that art shall look like nature or who in Philistine ignorance ask, when they confront a modern painting, "But what in the world is it?"

Because modern aesthetes have so loudly proclaimed the right of the artist to paint without necessarily painting *anything,* a lot of mousy people like you and me have been reduced to stunned silence. We drift through the modern galleries gazing at blobs and gobs and at wrathful jumbles of lines. If we are the gushy type, we may rattle off words like "honest," "interesting," "bold," without knowing what we are saying, but if we are the silent, strong type, we suffer in quietude.

Apples and Windmills

When I was young, a picture began with drawing. We were given a copybook with a colored drawing of an apple, a candlestick, a windmill, and a narcissus and we were told to draw what we saw. There was a sensuous delight in opening the fresh copybook, smoothing down its pages, and with a newly-sharpened pencil applying ourselves to the task.

The results were usually disappointing. The apple looked woefully lopsided, and neither candle nor windmill had the requisite fatness and fulness. After many erasures, the crayons smudged and the total effect was messy.

But occasionally we succeeded; that is, we solved the problem, and when we did, we were always sure that we had succeeded because we had mastered certain rules and had become habituated in certain skills.

Purple Mush

In sixth grade this procedure was scrapped. We were told to forget drawing and to begin to brush. We slopped water on coarse paper and set out to paint a sunset in water colors. What happened is still vivid. The colors ran on the wet paper and the result was an agitated purple mush on which the descending sun sat like a triumphant if bleary egg yolk. It obviously didn't look like anything, and we were hence forced to judge it by the criteria of "honesty," "boldness," and "verve."

If I had been satisfied with the kind of skill which this effort required, I might have gone on to painting and to selling pictures for a dish of chili in Greenwich Village. But I had a rude awakening.

In a high school art class under a sooty skylight I tried unsuccessfully to solve the left arm of a plaster copy of Lorenzo the Magnificent. I tried for several weeks and made endless erasures until I finally faced the bitter fact that I could not draw and would never be an artist despite all the fine purple feelings which were bubbling in my skull.

True to Life

I am not pleading that art should return to draftsmanship. No art is ever *like* nature if by this we mean a simple resemblance. Even a black and white photograph does not *copy* nature. Art is art, even when it imitates a horse or a bowl of apples.

What I am asking for is that art be something more than the dredging up of private feelings. If art is only the voiding of my sentiment, an emesis of particular feelings, then it cannot communicate anything except to the artist and his coterie. But if art has form, even though that form does not repeat anything in nature, there is a chance that the art will speak to me. Picasso, Matisse, Modigliani have such form, and for that reason they deserve to be heeded.

Schoolboy and Copybook

What is true of art is true of faith. Faith and virtue are never merely feelings or states on which I can pass private judgment. They are imitations. In them I labor to bring myself into conformity to an objective reality which has its own stubborn integrity. The schoolboy toiling over his copybook to draw a good apple is a truer picture of the Christian life than a child squishing and swirling finger paints to the content of his undisciplined heart.

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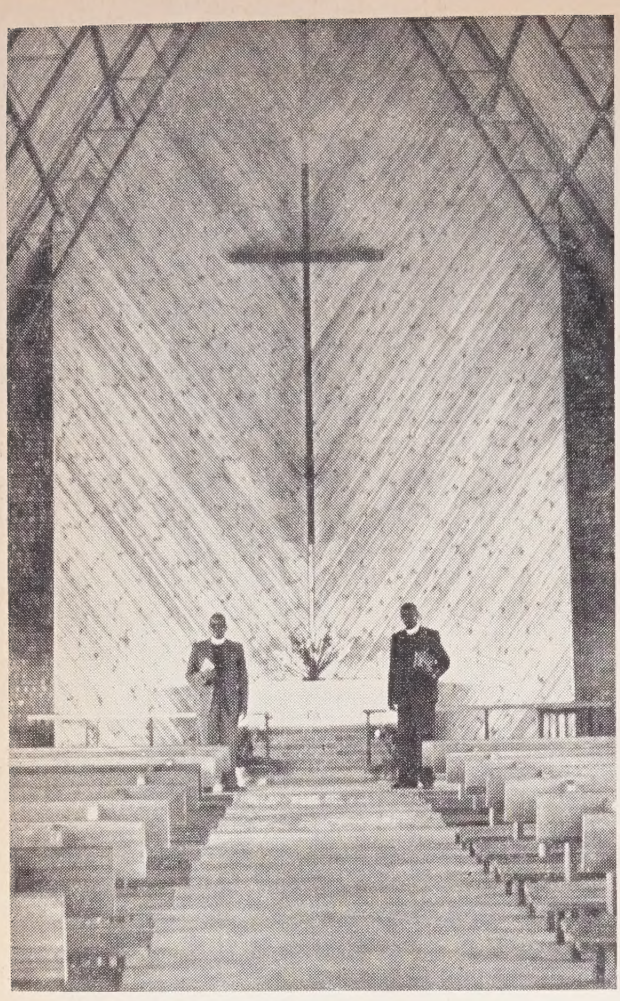

This beautiful new church building at Odendalsrus, Orange Free State, is an indication of the exciting growth of the Church in South Africa . . .

Dramat

Marking every step in Foreign Mission work is the aim of producing indigenous Churches—Churches that will be a part of the lives of the people—Churches that can take over responsibility—Churches that will be self-supporting. Only such Churches will continue to live and grow through the combined evangelism work of individuals and the Church as a whole.

This development is constantly taking place on all our mission fields. Most of it is slow and gradual, but at times dramatic steps are taken toward the great goal of establishing self-reliant Churches. One such dramatic step has recently been taken in South Africa.

At the missionary conference held there in August, the missionaries decided to request a meeting of all the pastors, both "missionary" and native, to convene as a "Pastors' Policy Commission." This meeting was held the week of November 9.

Preceding the meeting, representatives of the four Lutheran mission Churches, representing 100,000 Zulus and other tribes in the province of Natal, gathered to take concrete steps for the formation of a united Lutheran Synod—the culmination of much previous pla ning and several preliminary meetings. At this meeti the union Church was recommended to the four syno A union committee was established, each synod ele ing six members. The first meeting of this committ will be held in April. It is possible that the propos merger will be consummated in three years.

It was with this great step as a background that t "Pastors' Policy Commission" met. The Rev. Luth Reinertsen gave his enthusiastic impressions in the words: "The meeting of the Pastors' Policy Commissi at Hlabisa will go down in history. It was an experien to see the result of years of effort concentrated in one meeting. You can imagine what happened wh the African pastors were given assigned topics to wo out and present as introductions to the general discu sion on the policy to be followed as we move over fro Mission to Church. We were most pleased to see t way each one accepted the topic given, the hard wo of preparation each had obviously done, and the to of the general discussion—consistently on an exceptiona ly high plane. In truth, they are now grown up, matur and as they themselves put it, 'It was the fullness time.' All discussion was full and frank and open."

The Rev. James Knutson called the meeting "one the most significant in the history of the work here He added: "If what was proposed here in all frankne and sincerity by our Zulu pastors can be implemente we will certainly be on the right path as far as the futu of our work here is concerned, and also in the Missio Synod relationship." He states that some of the ide that were presented came directly from the native while others were given after some encouragement b the missionaries. He added, "But when they (the na tives) spoke one could see that they spoke with convi tion and that they have been discussing these thing among themselves."

Decisions in South Africa

By Dr. Rolf Syrdal

Twenty resolutions were drawn up concerning the Church and the mission, and the relationship between them. Concerning the Church, the following summarizes the findings of Reinertsen and Knutson.

"They wish to have the control from now on, and they showed themselves able to assume that load. They decided to speed up self-support to become 100% self-supporting, as far as the salaries of their own workers are concerned, by 1962.

"They proposed that during the next financial year they assume 10% more of the support, rather than the 5% annual addition formerly voted, and that they assume 15% more for each of the years 1960, 1961, and 1962. They decided that they should not at this time train more evangelists (lay workers) but that more of the congregations should be joined together so that each pastor might have two congregations until each one grows sufficiently to support its own pastor."

The native Church will elect the superintendent and all missionaries who may be needed to serve on synod committees. A way will also be found to send a pastor overseas for additional training in preparation for the proposed merger. The natives regard training for leadership within the Church as being of great importance at this time.

One item specifically mentioned was the continued training of Zulu pastors in our seminary in the United States. Two of their pastors have thus far received such specialized training. They are standing out as effective leaders; yet they fit so well into the life of the Church that they have seen the importance of this program. The hope is to send another man to the United States for such training in 1959.

In the history of missions there has often been a certain amount of tension between the native Church and the Mission at the time of transition from Mission to Church. There seems to be no such tension in South Africa. The missionaries had requested the formation of the Policy Commission and rejoiced in its results. On the other hand, the Zulu pastors showed their high regard for and love toward the missionaries, recognizing their great work in the past and making provision for their full participation in the work in the future.

The position of the missionary and his specific duties will change, but he will be in full activity in the greater and broader ministries within the Church. He will be especially valuable in training leaders and guiding the future development of church workers. This will not mean a diminishing of mission impact, nor will there be less need for missionaries. Rather, the missionaries will be set free from the more detailed and local responsibilities and be able to carry on many important tasks pertaining to the formation and expansion of the Church.

Specific areas in which the services of the missionary will be particularly needed include Bible school, preseminary and seminary training, production of Christian literature, and stewardship and evangelism programs.

Missionaries who serve on church councils and as officers of the Church will be elected by the Church as needed for the welfare of the work. In this recommendation the missionary was not thought of as director, but rather as adviser—as stimulator—as instructor. In taking the responsibility for the specific church functions the natives feel that "it will help them to feel that the synod is really theirs and that the responsibility and the burden is upon them so that they will work harder for 'their Church.' It is not, then, just an extension of the Mission but of their Church."

We wish to commend our missionaries for taking the initiative in this great development. The Synodical Assembly will be held in January. At that time all proposals will be presented for action and will, no doubt, take more concrete form.

Fortnightly Review

ast summer at the General Convention of The Evangelical Lutheran Church it was evident that many delegates were unhappy about the name that had been approved for the new Church, namely, *The American Lutheran Church*. A good part of Friday afternoon, June 20, was therefore set aside for the discussion of the name. Nineteen speakers stated their point of view and most of them were in favor of a name other than the one which had been approved in the 1956 conventions. A statement was also read from the Women's Missionary Federation convention expressing disappointment in the name.

This extended discussion was concluded with an overwhelming convention vote instructing the ELC Union Committee to request the Joint Union Committee to give consideration to submitting a resolution at the Constituting Convention of the new Church scheduled for April 22-24, 1960, that Article I of the Constitution be amended to read: "The name of this Church shall be: The United Evangelical Lutheran Church."

The news of this action was transmitted to the United Evangelical Lutheran Church convention which was meeting in Blair, Nebraska, concurrently with our convention. This information was also sent to the American Lutheran Church which was scheduled to meet in San Antonio, Texas, October 9-15.

The conventions of our two sister churches in Blair and San Antonio voted to approve the union documents as they now are, thus leaving the name as The American Lutheran Church.

November 12, 1958, the ELC Union Committee met and gave careful consideration to the mandates of our own convention. The Union Committee asked the pr dent of the Church to present the convention's act to the Joint Union Committee at its meeting in C cago the next day. In carrying out our Union Cc mittee's request, I summarized the principal points view expressed at our convention:

(1) The proposed name places the emphasis nationalism.

(2) The desirability of incorporating the word *ev gelical* in the name.

When the Joint Union Committee proceeded to v it was done by polling each member of the committ The usual procedure in delegation reports and voti is to follow the alphabetical arrangement: the Americ Lutheran Church, The Evangelical Lutheran Chur and the United Evangelical Lutheran Church. Ho ever, since the ELC Committee had made the requ for a change in the name, our members were poll first. The nine ELC members voted in favor of a cha in the name. Then the ALC and the UELC delegatio were polled. The result: nine for a change in the na and 18 against. Since a two-thirds vote of the Joi Union Committee is required to submit a proposal the Constituting Convention for amending the Constit tion, the proposal to change the name lost decisive

The first reaction of many of our people will be neg tive. But a name is not of the essence. We made honest effort to have it changed, and we failed. The is greater testimony to Christian grace in the attitu with which we absorb defeat than in the rejoicing th may accompany well-won victory.

FREDRIK A. SCHIOTZ
President of the ELC

Collect for the New Year

ALMIGHTY and everlasting God, from whom cometh down every good and perfect gift: We give thee thanks for all thy benefits, temporal and spiritual, bestowed upon us in the year past, and we beseech thee of thy goodness, grant us a favorable and joyful year, defend us from all dangers and adversities, and send upon us the fulness of thy blessing; through thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Editorial...

The title, "Thank God for 1958!" is not intended to introduce some sort of Pollyanna dissertation along the line of the poem, "God's in His heaven, all's right with the world." The first half of that statement is obviously true; God *is* in His heaven. But the second part of it optimistically disregards too much theology, including the doctrine of Original Sin.

Thank God for 1958!

The truth is that all is *not* right with the world. The other day we read in a Christmas meditation a description of the past several years as "our tormented years." That comes a good deal closer to it. It occurs to one to think, in fact, that 1958 marked the 25th anniversary of the first of the present succession of "tormented years." In some form or other, every year since 1933 has been "tormented." That takes us back to the year of the rise of Hitler. One can make a pretty good case for the thesis that the world has not known peace since then.

It astonishes one to think that men and women who became 25 years old during 1958 have never known the assurance of peace among nations. The human mind staggers at the thought of what we have experienced during the past quarter century, and 1958 might well be looked upon as the culmination of the "torment."

There has been the rise and fall of dictatorships; unfortunately, more of them have risen than have fallen, and the shadow of the dictator still lies over humanity. There has been one war which can be characterized as the most terrible yet fought by human beings. There have been lesser wars, a succession of them, involving one part or another of the human race. There has been the threat of atomic warfare hanging over us. And, let it not be forgotten, 1958 was the year which turned our thoughts to space with all the ominous things that are involved there.

No wonder, then, that some people speak of "our tormented years." Certainly, 1958 was, from this point of view, a year of insecurity and dread, with more than its share of frustration for the hopes and desires of men.

In spite of all that, we say, "Thank God for 1958!" In fact, a part of our gratitude for the year lies exactly in the fact that it was a "tormented year." If it is true—and we know that it is—that "all things work together for good to them that love him," then it is by no means a Pollyanna fixation which makes us seek for the good even in that which is "tormented." It is in the day that man's need is greatest that God appears greatest. It is in the day that man cries out for someone greater than himself that he can most clearly see God. One must be sadly lacking in faith if one does not see in the torment of the year's uncertainty the great opportunity to understand God more clearly.

It is that which marks out a year such as the one in which we have just lived as a year of great opportunity for the Christian. We know well how little one can depend on figures and statistics to mark the true progress of the Kingdom of God among men. Despite that, the signs point to the fact that the year past was a year of genuine progress for the Church of Jesus Christ. While one can quite easily disprove the claim that a so-called "revival" is sweeping our land, one can put up a still better case to demonstrate that the Spirit of God is working quietly, using the "torment" of the human mind as a vehicle for entering the heart.

Nor can one escape the conviction that the "torment" of the year also does incline believing hearts to an expectation of the return of the Lord Jesus. Nothing so clearly marks a worldly generation and an indifferent Church as does indifference to the final accountability and judgment of man. To whatever degree the "tormented year" which is just closing has led believing people to pray, "Come, Lord Jesus," there is something special in that year for which we ought to thank God.

The tremendous resiliency of the human spirit is symbolized by the fact that, no matter how much "torment" there may have been in a year that is past, the human being yet continues to reach out to the year that lies ahead. God would not have it otherwise. Life is a gift from Him, and He alone can measure the number of our days. No one has been permitted to live to the end of a year without some purpose, and no one is permitted to enter a new year unless there is divine purpose in the days that lie ahead.

That is why we can and should thank God for 1958. Humbly, we pray that the lessons He wanted us to learn in that "year of torment" may not be lost upon us. The lessons are there—written in letters large enough so that all may read.

And hopefully we, His children, reach out for the year to come. It too may be a "year of torment." Nevertheless, it too will be *His* year, and we pray that we may have the grace to say, "Thank God for dawning 1959."

Our Giving Is on Record

The amount of money given to the Protestant Churches of the United States by their members is a matter of record each year. From these records certain information can be gained, after comparisons have been made and averages arrived at. From this information a few conclusions can, in turn, be drawn.

On the opposite page will be found the statistics of giving for 1957. The data has been secured directly from the denominations concerned. The differences in denominational record keeping and reporting prevent this table from being an exact source of comparison, but every effort is made to provide a consistent and accurate tabulation of the material year by year. Not all the Churches of the U.S. are included, but obviously the major ones are.

There are three categories under the heading of "Benevolences." The first is Denominational Budget, which includes contributions from living donors to the benevolence budget of the denomination. In the case of The Evangelical Lutheran Church this means the budget adopted by our General Convention. The second is Total Denominational Budget, which includes all the first column, plus other contributions for the work of the denomination. The third column is headed Total Benevolences. This is the sum of the second column, plus contributions of the congregations to various benevolences not belonging to the denomination as such. In the ELC this includes those reported to the General Secretary in the annual statistical report.

Highest Per Member Gifts

The twenty highest per member averages of the fifty denominations reporting this year are:

Seventh-day Adventists	$160.70
United Brethren in Christ	118.96
Conference of Evangelical Mennonite	82.34
Evangelical Free Church of America	67.22
Brethren in Christ	50.91
Wesleyan Methodist	38.84
General Conference, Mennonite Church	37.73
Evangelical Mission Covenant Church	35.38
Orthodox Presbyterian	31.73
Pilgrim Holiness Church	27.93
Church of the Nazarene	25.43
Friends, Ohio Yearly Meeting	24.28
Presbyterian Church in U.S.	21.92
North American Baptist General Conf.	20.20
The Lutheran Church—Missouri Synod	16.87
Reformed Church in America	16.14
Augustana Lutheran	16.04
United Presbyterian Church	15.98
The Lutheran Church—Norwegian Synod	14.83
Church of God, Anderson, Indiana	14.54

The ELC Among the Churches

Since the ELC is one of the reporting Churches it becomes a matter of annual interest to see how our giving compares with that of our Protestant neighbors. In 1957 the ELC was 33rd among the 50 reporting in per member average giving to our synodical budget. Our per capita gift averaged $8.11. We were 34th in average giving for total denominational benevolences. We moved up to 26th in total giving for all benevolences. However, we fell back to 32nd in congregational expenses as well as in total contributions for benevolences and congregational expenses.

The ELC Among Other Lutherans

Eleven Lutheran bodies are included among the fifty denominations listed. Among these the ELC is 7th in giving to its synodical budget; 8th in giving for all denominational benevolences; 4th in total benevolence giving; and 8th in congregational expenses. This makes us 6th of the 11 in the total contributions.

The ELC average of $8.11 for the budget compares with an average of $10 for all the Lutheran bodies.

The three groups moving toward union in The American Lutheran Church rank as follows: The United Evangelical Lutheran Church is highest in per member giving to the budget as well as in per member giving for all denominational benevolences. The ELC is at the top in contributions for all benevolences, including our own denominational giving. The American Lutheran Church is ahead in averages for congregational expenses and t contributions.

Some Conclusions

There are a few conclusions to drawn, with the tentativeness wh always exists in interpreting statis They are:

(1) There are disturbingly few theran Churches in the top giv group. The Lutheran Church—M souri Synod, the Augustana Luthe Church, and the Evangelical Luthe (Norwegian) Synod are the only o to achieve the honor. Where are others? Where is the ELC? W among the Protestant family, sho we continue year after year to be c tent with such modest achievement giving?

(2) ELC giving has improved in lation to our own standards, but in relation to others. We do show provement over each of the last ye in benevolence giving and in t giving. However, others have done and more.

If the ELC is going to accept share of responsibility for the Ch tian witness in this nation and in world, it will need to do some dra re-thinking about the amounts act ly to be given for the budget of Church. We cannot move ahead t more responsible position unless break with old patterns of giving deciding to double and triple the jectives at present in force. Most of know we ought to be doing mo These statistics tell us that our Ch tian neighbors have no intention letting us improve our position by tling for minimum increases each ye

(3) Finally, we ought to recogn that the ELC is spreading its bene lence giving in more directions th most Lutheran bodies. But we are f ing to provide the kind of support the denominational budget and deno inational benevolences in general wh is emphatically needed. I do not me that the benevolence causes which benefited, outside of the ELC budg are lacking in merit. It does, howev mean that, as congregations commit to each other in the ELC, we ought direct more of our giving to the cau which we share together through t budget the Church has adopted.

RAYMOND M. OLSON
Director of Stewardship

Religious Body	BENEVOLENCES			Congregational Expenses	Total Contributions	Foreign Missions	Reports for the Fiscal Year Ending
	Denominational		Total				
	Budget	Total					
1. Adventist: Seventh-day	$160.70	$160.70	$160.70	$ 43.27	$203.97	$ 35.03	December 31, 1957
2. Baptist: *American Convention	5.90	6.61	7.99	38.25	46.23	1.36	December 31, 1957
3. General Conference of America	20.30	21.45	27.58	109.07	136.65	7.26	April 30, 1957
4. *National Convention U.S.A. Inc.[2]	.....	.....	.....	.....	.....	.05	June 30, 1953
5. North American General Conference	11.87	15.00	20.20	74.49	94.67	4.21	March 31, 1958
6. Seventh Day General Conference	9.52	10.52	10.52	33.85	44.37	.....	June 30, 1956
7. Southern Convention	8.80	8.80	8.80	41.18	49.99	1.76	September , 1957
8. Brethren: *Church of the Brethren	7.45	13.52	14.34	50.10	64.43	1.99	September 30, 1957
9. *Brethren Church (Ashland, Ohio)	10.01	10.01	10.01	46.42	56.43	3.40	March 31, 1958
10. Brethren in Christ	40.30	40.30	50.91	98.06	148.98	15.23	December 31, 1957
11. *Church of the Nazarene	22.45	25.37	25.43	108.34	133.77	8.18	December 31, 1957
12. *Church of God (Anderson, Indiana)	10.37	14.54	14.54	91.75	106.29	3.55	June 30, 1958
13. Churches of God in N.A. (General Eldership)	5.48	6.37	8.38	47.67	56.04	2.23	April 30, 1958
14. *Congregational Christian	4.40	6.96	6.96	57.91	64.87	1.64	December 31, 1957
15. *Disciples of Christ	5.20	5.77	6.28	31.66	37.94	1.27	June 30, 1957
16. Eastern: American Catholic (Syro-Antiochean)	1.76	1.80	1.82	1.45	3.27	.16	June 30, 1956
17. Ukrainian Orthodox Church of America	.....	.....	.....	.....	.....	.....	January 31, 1957
18. *Evangelical and Reformed	5.93	9.44	9.91	59.66	69.56	1.42	December 31, 1957
19. *Evangelical Congregational Church	9.17	13.13	13.58	70.55	84.14	4.37	March 31, 1958
20. Evangelical Free Church of America	67.22	67.22	67.22	105.15	172.37	27.58	April 30, 1958
21. Evangelical Mission Covenant Church of America	27.73	29.49	35.38	109.82	145.20	9.95	December 31, 1957
22. Evangelical United Brethren	6.08	12.46	12.83	47.74	60.57	1.98	June 30, 1957
23. Friends: Ohio Yearly Meeting	22.30	24.28	24.28	123.41	147.69	13.08	June 30, 1958
24. International Four Square Gospel	7.53	8.69	8.69	39.44	48.13	3.96	December 31, 1957
25. Lutheran: *American	7.50	7.83	10.07	58.73	68.80	1.10	December 31, 1957
26. *American Evangelical	6.56	12.65	12.74	46.71	59.45	.72	December 31, 1957
27. *Augustana	14.06	14.06	16.04	56.04	72.09	1.80	December 31, 1957
28. Evangelical	8.11	10.56	13.59	48.36	61.95	1.16	January 31, 1958
29. Free Church	11.30	12.16	13.10	51.61	64.70	3.21	January 31, 1958
30. Finnish Evangelical (Suomi Synod)	5.46	6.95	6.95	51.15	58.11	1.27	March 31,1958
31. Missouri Synod	13.15	16.87	16.87	68.29	85.16	1.60	December 31, 1957
32. Norwegian	10.26	14.83	14.83	46.88	61.91	.41	April 30, 1958
33. *United	8.40	12.21	12.21	49.56	61.89	2.05	December 31, 1957
34. United Evangelical	10.81	12.12	13.31	52.15	65.46	1.78	April 30, 1958
35. Wisconsin and Other States	7.98	9.50	10.61	45.49	56.10	1.24	December 31, 1956
36. Mennonite: Conference of Evangelical	82.34	82.34	82.34	69.79	152.13	36.64	July 31, 1958
37. General Conference	25.08	33.17	37.73	56.64	94.37	8.30	December 31, 1957
38. Methodist: Free	37.42	37.42	37.83	113.41	151.23	11.04	August 31, 1957
39. *Methodist Church	3.46	9.09	9.09	39.61	48.70	1.74	December 31, 1957
40. Wesleyan	21.71	38.84	38.84	166.14	204.97	6.75	December 31, 1957
41. Moravian: Ev. Unity Czech-Moravian Brethren	7.16	13.91	14.14	39.42	53.56	.72	December 31, 1957
42. Moravian Church (Northern Province)	9.27	11.27	11.73	56.05	67.77	4.49	December 31, 1957
43. Pilgrim Holiness Church	27.93	27.93	27.93	178.93	206.85	13.56	June 30, 1957
44. Presbyterian: Ass. Reformed (General Synod)	7.82	14.49	14.49	30.97	45.47	2.49	March 31, 1958
45. Cumberland	4.95	5.36	5.45	40.72	46.18	1.42	December 31, 1957
46. Orthodox	31.73	31.73	31.73	115.17	146.89	12.70	March 31, 1958
47. *U.S.	15.02	21.19	21.92	70.11	92.03	3.75	December 31, 1957
48. *U.S.A.	11.63	11.63	13.27	63.79	77.06	2.94	December 31, 1957
49. *United	11.29	14.55	15.98	58.26	74.24	4.80	December 31, 1957
50. *Protestant Episcopal	10.13	10.13	10.13	43.34	53.48	1.20	December 31, 1957
51. *Reformed Church in America	12.48	16.14	16.14	74.96	91.10	4.94	December 31, 1957
52. United Brethren in Christ	113.54	118.76	118.96	70.85	189.81	5.53	September 30, 1957
Total U.S., 1957 Forty-one Bodies	11.06	12.32	12.88	50.39	63.27	2.45	
Total U.S., 1956 Forty-one Bodies	10.42	14.52	12.22	48.52	60.74	2.34	
53. Baptist: *Convention of Ontario and Quebec	14.05	15.24	16.00	63.15	79.16	6.29	December 31, 1957
54. *Union of Western Canada	10.37	12.84	13.61	64.07	77.68	3.34	May 15, 1957
55. *United Convention of Maritime Prov.	5.69	7.15	7.15	29.38	36.53	2.82	June 30, 1958
56. *The Anglican Church of Canada	4.40	7.79	7.95	34.49	42.44	.54	December 31, 1957
57. *Presbyterian in Canada	8.71	8.71	9.98	40.00	49.43	2.23	December 31, 1957
58. *United Church of Canada	8.09	8.28	9.08	40.84	49.91	1.70	December 31, 1957
Total Canada, 1957 (4 bodies)	6.66	8.10	8.63	38.28	46.91	1.33	
Total Canada, 1956 (4 bodies)	6.19	7.45	7.95	36.84	44.79	1.48	
Grand Total, U.S. and Canada, 1957	10.80	12.07	12.63	49.68	62.31	2.38	
Grand Total, U.S. and Canada, 1956[5]	10.17	11.43	11.97	47.83	59.80	2.29	

For the Family Altar

J. R. Hester

Toward the Sunday After Epiphany

Nazar

The Epistle: Romans 12:1-5 • The Gospel: Luke 2:52-52

Monday, January 5

SAFE

Read Matthew 2:23

And he went and dwelt in a city called Nazareth.

Here, finally, the holy family came to settle down in peace, and in the safety of a quiet little town. This was far away from Jerusalem that runs roughshod over gentle things, and away from the rulers of the day, who breathe threatenings upon the Christ Child. Nazareth was a good place to grow, close to nature, and made up of people who were not bewildered by the traffic of a busy world. Here the family could have its true happiness and contentment, and enjoy the blessing of the Father in heaven.

We thank You, Heavenly Father, that in Christian faith and hope we may have a Nazareth where we are. We may live quietly in a disquieted world because we have Your Word that settles the mind and heart to the stillness of the confidence of a child. Help us by the conduct of our lives to settle the dust of life, that those around us may share in the benediction of Your peace. Amen.

Tuesday, January 6

PERFECT SETTING

Read Luke 2:40

And the child grew and became strong, filled with wisdom; and the favor of God was upon him.

Certainly, there must have been something about the home life Jesus enjoyed as a child that helped Him to become the manner of person He was when He took up His work. And there was. Jesus had a wonderful home. His mother was a humble woman who tended well the needs of the home, and the man of the house, Joseph, worked at the carpenter's trade. Daily life was simple, but satisfied the needs of a growing boy. Religion played an important part in the life of the home.

More and more, O God, we are learning to appreciate the importance of the nursery; we know that it does matter what sort of home the sons and daughters of parents spring from. Make our home a good home, a perfect setting for learning the first—and lasting—lessons of life, of love, of charity, of patience, of compassion, of helpfulness. Bless our home, dear Father. Amen.

Wednesday, January 7

OF NO REPUTE

Read John 1:46

"Can any good thing come out Nazareth?"

It was Nathanael who raised this q tion when Philip said to him, "We h found him of whom Moses in the and also the prophets wrote, Jesus Nazareth, the son of Joseph." And in saying, he was voicing the general o ion of all the people regarding that l town. In our day, perhaps, we wo laugh, and call it a "backwoodsy" pl or the "sticks," or some other term indicate ridicule. Nazareth was, in eyes of many, not much of a place at Therefore, what great thing could it p duce?

Always, in the estimation of world, there is disdain, dear God, that which is basic, like Your Word, Church, the Christian home, raising children in the "fear and admonition the Lord." But because the world la at these, forbid us to depart from Y will and ways. Give us the assurance good does come from Nazareth. Amen

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Thursday, January 8

TOO FAMILIAR?

Read Luke 4:16

And he came to Nazareth, where he had been brought up.

It is surprising what happened when Jesus came back to His home town, stood up in the Synagogue, and read a passage of Scripture that referred to His very ministry. The people refused to accept Him for what He was. "Is not this Joseph's son?" they kept asking, and doubting every bit of what He had to say about Himself. Jesus said to them, "Truly, I say to you, no prophet is acceptable in his own country." They knew Him too well! Because they had seen Him, they didn't see Him at all

Help me, O Lord, to avoid the sort of familiarity with my Savior that will rob me of loving Him as I should. Keep me from becoming "accustomed to Jesus." Ever let my heart adore Him, and my hands serve Him. My flesh needs constant warning lest I fall into the sleep of sin; thus also, my spirit needs to keep a constant vigil that the fact of Christ shall be glorious to me. Amen.

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Friday, January 9

IDENTITY

Read Luke 18:37

They told him, "Jesus of Nazareth is passing by."

This was all the blind man needed to hear. The Name, and the place He was from, identified Him as the one who could bring sight to his eyes. This man had heard of Jesus of Nazareth, and how He was going about doing good, bringing healing and comfort to people in need. So he cried out, "Jesus, Son of David, have mercy on me!" His call was heard and his faith was rewarded. "Receive your sight; your faith has made you well." Here was a man who knew that good things do come from the Son of God.

Help us to identify the source of our help, gracious Jesus. Why do we wait so long to come to you? Why do we look elsewhere first? Give us the grace to come quickly to Your presence and make known our wants. Springing up from our hearts is a song of adoration and praise for Your mercy and love. Keep us dependent upon You, confident in Your power. Amen

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Saturday, January 10

TO THE END

Read John 19:19

Pilate also wrote a title and put on the cross; it read, "Jesus of Nazar the King of the Jews."

Even at the last Jesus was identi with lowly Nazareth, the no-acco town, from which it was doubtful good thing could come. But He lived life and went forth upon the work Father had sent Him to do. He preac and showed kindness to the lowly downtrodden; He taught the will of G and revealed the Father. Then He nailed to the cross. It was in ridicule t Pilate wrote the title; but the ages kn this Jesus of Nazareth is King indeed.

How strikingly true it is, Blessed Je that many things found at the beginn are found also at the end. Especially this true in the influences that are m upon us early in life. Happy are many who know the joy of early und standing of Your love, and right train in Christian homes, and a sense of goo ness. For these can last beneficially to end. Amen.

Dibelius on Berlin Crisis . . .

God Wants Free Men, Not Slaves

Dr. Otto Dibelius, head of the Evangelical Church in Germany, raising his voice against the Soviet plan to make all of Berlin a demilitarized free city, said that the Church "must warn those concerned against bringing new coercion upon the world."

He said the Russian proposal was a means of "enforcing new conditions upon 2,000,000 West Berliners and finally also on 50,000,000 West Germans without asking them whether they want these conditions or not."

Speaking from the pulpit of Mary's church in East Berlin, Bishop Dibelius stressed that the Gospel says God "wants free men, and no slaves, because faith can develop only where men can decide freely."

"If conditions are to be 'normalized' as alleged in the Soviet note," he said, "one must not bring new misery and grief upon people but rather give back to Germany peace, unity and freedom."

Recently Premier Nikita S. Khrushchev of Russia suggested that the four major powers end their occupation of Berlin and turn it into a demilitarized free city. The Western Allies and West Berlin are strongly against the plan, seeing in it a means of putting all of Berlin under Communist control.

Bishop Dibelius was sharply criticized by the East German Radio for opposing the plan in his sermon.

It accused the bishop of having the "impertinence to make his remarks in a church which was restored along traditional lines by the city government of greater Berlin at considerable expense."

"By doing so he made it clear he was following the supporters of the cold war in Bonn and West Berlin," the broadcast said.

As Dr. Dibelius preached from his church, a record number of West Berlin voters turned out for the quadrennial municipal elections, which Germans regarded as a referendum on the Russian proposal. Only 1.9 per cent voted for the Socialist Unity (Communist) Party which had campaigned for Premier Khrushchev's plan.

On the basis of early returns, the Social Democratic Party was running ahead of the Christian Democratic Union, both of which opposed making Berlin a free city.

Urges Two-Way Missions

Dr. R. Norris Wilson of New York, executive director of Church World Service, has proposed that missionaries from overseas Churches serve in this country just as American missionaries minister abroad.

He also noted that the traditional idea of separate home and foreign mission agencies was no longer applicable to changing conditions in the world.

Dr. Wilson addressed mission executives on the role of American Protestant churches in the total world mission at a luncheon held in connection with the ninth annual assembly of the National Council of Churches Division of Foreign Missions.

"For a long time," he said, "we have taken the stand that the foreign mission fields are the object of our missionary benevolence and we cannot realize that we are now the subjects of other people's scrutiny and indeed solicitude.

"I do not think it foolish that we should request missionaries from our sister Churches overseas as they are requested from ours, in order to help us meet the problems of race relations, secularism, industrial chaplaincies, and a whole range of specific ministries."

He suggested that these "sister Churches" could help solve these issues from their "experience, vitality and need to share with fellow Christians."

"Let the social worker from Calcutta, the industrial chaplain from Birmingham, the evangelist from Seoul come to us," he said, "not as an exhibit or as an administrator, but as a servant sent from God with an important ministry needing to be fulfilled."

Deploring the separation of home and foreign mission boards in this country, he stressed that there is little "cross-fertilization" between them.

"Our ministry to migrants, the town and country ministries of the churches, church extension and evangelism, all are part of the Church's mission in America and they should be a more fully acknowledged part of our mission to the world," he said. "For it is precisely these ministries of the Church to the community in which it stands that seem most notably lacking in many areas overseas."

Publications May Merge

A resolution urging agencies of the International Convention of Christian Churches (Disciples of Christ) to unite their publications in one weekly magazine was approved by the convention's assembly at St. Louis, Mo. and referred for study to the Council of Agencies.

Earlier, the request had been partially fulfilled when it was announced that the *Christian-Evangelist*, Disciples weekly journal of news and opinion, will absorb *Front Rank*, denominational Sunday school weekly in January. These are only two of several Disciples publications.

Among the other periodicals referred to in the resolution are *World Call*, international magazine which gives emphasis to missions, religious education and other concerns among the Christian Churches; and *Hearthstone*, a family magazine published jointly with the American Baptists.

REVIVE MEDIEVAL ART

Women of the Altar Guild of Zion Augustana Lutheran Church in Salt Lake City, Utah, spent 400 hours sewing a tapestry for the chancel of their church.

In a revival of an art popular in the Middle Ages, the women created bigger-than-life figures of Christ's disciples. The tapestries are hung over reredos in the church.

NLC Executive Committee Approves Three Projects

Three new projects in far-flung corners of the world were approved by the National Lutheran Council's executive committee at its recent meeting in Chicago.

Tanganyika Center

A proposal to establish a large Lutheran center in Dar es Salaam, seaport capital of Tanganyika in East Africa, has been approved.

Acting upon a recommendation from the NLC's Department of World Missions Cooperation, the Executive Committee authorized a grant of up to $175,000 for the project. The funds will be allocated from reserves of Lutheran World Action, the annual appeal conducted to underwrite emergency activities at home and abroad.

Tentative plans call for the erection of a building in downtown Dar es Salaam that will include provision for a social center, a guest house, missionary quarters and administrative offices.

African Radio Station

The Executive Committee also gave its unanimous endorsement to a proposal for the erection of a radio station in Africa under the auspices of the Lutheran World Federation.

The committee implemented its action by allocating $225,000, or $75,000 annually for three years, toward capital needs.

Hope was also expressed by the committee that an additional $75,000 would be forthcoming from foreign mission boards through the American Lutheran church bodies affiliated with the LWF. Support is also being sought from mission societies and LWF national Committees in Europe.

World Student Program

Financial support in the amount of $30,000 was voted by the Executive Committee for a six year study program of the World Student Christian Federation. Emphasis of the program centers on "The Life and Mission of the Church."

The NLC grant was made on the recommendation of its Division of College and University Work after it had studied the project in relation to "Lutheran interests, concerns, and responsibilities."

LSAA is associated with WSCF through the United Student Christian Council, the organization which represents U.S. campus groups in the Federation.

No Laughing Matter

"Laughing sickness" is no laughing matter for natives of the Tarabo-Okapa area of New Guinea—nor for the Lutheran Mission on this tropical Pacific island.

A newly-discovered fatal malady for which medical science has not yet found a cure, the sickness is known as Kuru. Apparently a hereditary disease, it has been spreading among aborigines in the Mission's Tarabo field.

Victims of the disease die after six to eight months of general deterioration of health, including loss of control of bodily movements.

At the request of the New Guinea government's Department of Public Health, a special Lutheran Mission medical center will be established in the area.

Mission officials issued an urgent plea to parent Lutheran Churches in North America, Australia and Germany for funds and medical personnel for the center.

Partners in the Lutheran Mission are the American Lutheran Church, the United Evangelical Lutheran Church in Australia, and two German mission societies.

Pastoral Care Center Set in Pittsburgh

The Board of American Missions s
the United Lutheran Church in Am
ica has selected Pittsburgh's First L
theran Church to inaugurate a Luth
an Pastoral Care Center.

The experimental project will beg
early in 1959 at a cost of $18,000
year. The center will be part of t
ULCA's urban church program.

The primary purpose of the progra
is to meet the increasing need in urb
areas for counseling and guidance
quired by the thousands of people w
work in cities, the Rev. Carroll
Charles, secretary of the board's D
partment of the Urban Church, said.

Under the proposed pilot project t
team consisting of a pastor, case wor
er, and secretary will be employed
organize the center. The team w
have the assistance of a special comm
tee which will include a physicia
psychiatrist, sociologist, and represent
tives from the local church and th
mission board.

In addition to counseling, the pr
gram will include a preparatory cour
on marriage, additional daytime wo
ship services, and a special program f
people working in the downtown Pitt
burgh area.

THEY WALK THROUGH SNOW—Church members in the North Central states who have had to fight sub-zero temperatures on the way to church this winter may feel some kinship with these people of Northern Finland. The warmly clad parishioners travel on foot to attend services in the simple Finnish church in the land of the midnight sun.

—RNS Photo

Name Chosen for California College

The new $15,000,000 Lutheran university in Thousand Oaks, Calif. will be named "Ventura University" after the county in which it will be situated.

The name was selected by the board of governors of the California Lutheran Education Foundation, composed of representatives of five Lutheran synods supporting the institution.

While the entire campus will not be completed for 15 years, the first section, to cost $4,000,000, will be opened in 1961 or 1962. The completed university will cover 206 acres 45 miles northwest of Los Angeles.

Supporting the university are the Augustana, Evangelical, American, United Evangelical, and United Lutheran Churches.

Lutherans in Siberia Acknowledge Bible Gifts

Hilfswerk, welfare arm of the Evangelical Church in Germany (EKID), is receiving up to 100 letters a day from German Lutherans in Siberia acknowledging shipments of Bibles and religious literature, an official of the agency said.

Bishop Theodor Heckel, head of Hilfswerk's war prisoners and internees branch, which also serves Germans abroad, said the letters voiced "unbroken confidence in God, deep gratitude for relief services, and unchanging loyalty for the homeland," which many of the writers have not seen for 40 years or more.

Protestant sources believe the letters confirm that thousands of Lutheran families who formerly lived on the Volga River, in the Caucasus Mountains and other Russian areas, have maintained church life despite isolation and distress for the last 20 years.

An estimated 1,000,000 persons of German ethnic origin are in Siberia. Bishop Heckel said believers among them are now able to practice their religion more freely since the Soviet government's amnesty laws of 1955.

The Lutheran Church in Russia was forcibly dissolved in 1938 and most of its members imprisoned or scattered over the country. First reports on the Lutheran groups were given by prisoners of war repatriated from Russia in 1956. The POW's said some of the groups had preserved their traditions and faith by holding services in private rooms and cellars.

At the turn of the century, the Russian Lutheran Church consisted of five districts. Three of them comprised what later became the Baltic States, while two—St. Petersburg and Moscow—covered the area of Russia proper. The Moscow district was the largest Lutheran district in the world, covering an area of millions of square miles and including the whole of Central, Eastern and Asiatic Russia.

The Church's last bishop, Dr. Arthur Malmgren of Leningrad, was expelled in 1935 and died in 1946 at Leipzig, in the Soviet Zone of Germany.

LEM Conference Set

The 23rd annual Midwinter Conference of the Lutheran Evangelistic Movement will be held January 20-25, 1959, at the First Augustana Lutheran Church in Minneapolis.

Special guest speaker, Dr. Carl Fr. Wisloff, president of the Independent Lutheran Seminary, Oslo, Norway will lecture each day on a topic related to the conference theme, "The Living and Abiding Word of God." Also scheduled as speakers are the Rev. Arnold B. H. Hagen, pastor of First Lutheran Church, Vancouver, B. C.; the Rev. Maynard Force, dean of the California Lutheran Bible School, Los Angeles, Calif.; Dr. Odd Gornitzka, visitation pastor at Bethel Lutheran Church, Minneapolis, Minn.; and others.

NO STEW IN STEWARDSHIP

Christian stewardship programs using dinners, car washes, and other commercial schemes were opposed by the Luther League of America's executive committee at its annual meeting in Columbus, Ohio.

A statement on youth stewardship adopted unanimously by the 18-member committee declared that commercialism "has no place" in any Christian program to raise funds for churches.

The statement was issued, the committee said, "to foster the practice of scriptural principles of stewardship as a response to the love of God."

With a membership of some 60,000, the Luther League is the official youth auxiliary of the United Lutheran Church in America.

New York Lutherans Form Drama Group

The inter-Lutheran Foundation for Religious Drama has been launched in New York.

Under the direction of the Rev. John Kulsar, the newly formed foundation has issued invitations to every Lutheran congregation in the New York area to take part in the group's first production of the classic "York Nativity Play."

Mr. Kulsar is assistant pastor of Holy Trinity Lutheran Church in New York City, where the play will be presented, Dec. 9-11. The cast of more than 40 members, including the choir, will feature amateur talent from 15 congregations in the area, representing the Augustana Lutheran Church, United Lutheran Church in America, Lutheran Church—Missouri Synod, and Evangelical Lutheran Church.

The York Nativity Play, to be presented under the direction of Mr. Robert Seavers, director of the Religious Drama program at Union Theological Seminary, is the simple narration of the Christmas story, written in the 14th Century to be enacted by country peasants and artisans.

Better Plays for Less Money

Commenting on the motivation for the Lutheran Foundation for Religious Drama, Mr. Kulsar pointed out that many congregations put on dramatic productions which are expensive and time consuming, but whose artistic and ethical values are questionable. It is the hope of the foundation that by combining efforts and talents of the many Lutherans interested in drama, "an annual dramatic production with high artistic standards and with a Christian message" can be presented, he said.

Other purposes of the foundation will be to encourage and direct the development of religious drama workshops in individual congregations of the metropolitan New York area. The group will "give those Lutherans interested in drama an opportunity to deepen their faith through dramatic expression" as well as "provide a witness that the dramatic art is an effective means for communicating the Gospel."

U. S. Needs New Churches, "New" People

Some strong words about the church of today were said by the directors of home missions and evangelism at the annual meeting of the ELC's board of home missions in Minneapolis in mid-December.

Dybvig

America's current spiritual condition was described as a milieu of "do goodism" stemming from a humanistic, un-Christian zeal for religion, by the director of home missions, Dr. Philip S. Dybvig. He said that while no generation of clergymen has been privileged to speak to as many people as today's preachers, Americans are "largely ignorant" of the meaning of true Christian righteousness.

"We are trying to work out our own righteousness," Dr. Dybvig charged. "The idea of trying to save ourselves by our own good works includes even going to church, giving, praying and having devotions in the home as some of the best 'good works.'"

The ELC leader called for increased emphasis of a cardinal Lutheran tenet, the doctrine of "justification by faith, without the works of the law." To stem the "contrary winds of humanism," he challenged pastors to "delineate more clearly between law and Gospel, and thus help our people to that true and abiding peace which comes only when we know Christ as our Savior."

Dr. Dybvig cited recent surveys which revealed that while nine out of ten Americans claim to pray daily, not more than five per cent admitted they ever prayed for the forgiveness of their sins. "Why should they," he asked, "any more than the Pharisee who thanked God that he was not as other men?"

Noting a "correlation" between the increase in church membership and rise of alcoholism, divorce and crime, Dr. Dybvig described many Americans as "harassed and helpless." He said, "Many are filled with fear, some with despair. Lives around us are empty and meaningless."

"Whoever points out that we live in a time when more people go to church and more people go to jail than ever before should also point out that both these results spring from a common cause," Dr. Dybvig asserted, stressing that such do not stand in a cause-and-effect relationship to each other.

The ELC missions expert quoted census bureau statistics that America's population will increase by some 3,000,000 yearly. "If we are to have a congregation for every 500 new people," he stated, "we must establish 6,000 new congregations annually."

He said this factor is complicated by some 20 per cent of Americans who change their addresses each year, commenting, "No wonder pastors need a secretary, just to keep the records straight."

Calling for the establishment of more new churches to meet these needs, Dr. Dybvig admitted that a fair "share" for the ELC would be to build 80 new congregations yearly, a figure more than twice the number the body has been able to establish annually.

Dr. Dybvig predicted 1959 would be a year of "bright prospects," citing record seminary enrollment and increased financial resources.

Thompson

The reason many local Christian congregations fail to influence community life appreciably is because they are "praying with themselves," rather than over the needs of people outside the church. This indictment came from the evangelism director of The Evangelical Lutheran Church, in a report to the Board of Home Missions.

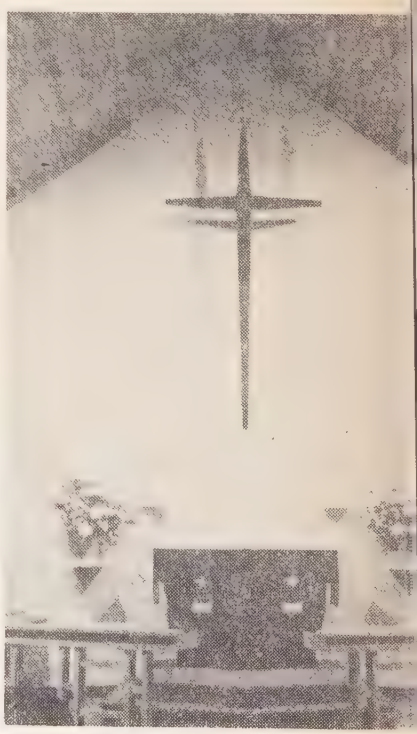
Dr. Conrad M. Thompson charged that many local parishes are concerned only with "their beautiful sanctuaries, instead of rising up in new commitment to Christ and thrusting their sanctuaries out into society to place the marks of Christ upon the souls of men."

Measuring what he termed "the spiritual temperature" of many local churches, Dr. Thompson described the "spiritual dilemma" which develops when members have a "nice, comfortable, non-disturbing church life," and when pastors are blissfully unaware of the true spiritual state of their people during the week.

Pastors normally see their membership only on Sundays or as workers in the congregation, he explained, "but they don't often hear about what practical atheists many are on Monday down at work, or in their travels, when they go to conventions."

Because pastors see their people at their best, they tend to become unduly happy over their "loyalty" and "service," he said.

Dr. Thompson said the lack of evangelical concern on the part of pastors and church leaders, coupled with today's widespread emphasis on organization and activity in the programs of local congregations tends to make people feel satisfied that "all is well with our souls," simply because they are busy in the church.



CHANCEL OF NEW CHURCH—Two shadows cast by a hanging cross give a dramatic effect to the chancel wall of St. Philip's Church, Fridley, Minn., dedicated recently. The new church is the first unit of the congregation, organized in 1958 under the leadership of the Rev. M. A. Egge. Architects for the Minneapolis suburb church are Ekberg and Petri. Included in the construction are the chapel, fellowship hall, narthex, offices, and utility rooms.

Music Clinic Scheduled

Choir directors, organists, pastors, music students, and others interested in church music will gather at Central Church in Minneapolis Jan. 9 and 10 for the fourth annual Church Music Clinic sponsored by Augsburg Publishing House. More than 300 persons from several Midwestern states attended the clinic held last year.

This year's clinic will begin at 7 p.m. on Friday evening with a session for church organists. Paul Manz, minister of music at Mt. Olivet Church, Minneapolis, and instructor in organ at Concordia College, St. Paul and the University of Minnesota, will lecture and give demonstrations.

Saturday's sessions, from 8:30 a.m. to 4:30 p.m., are designed especially for choral directors. On the program are Paul Christiansen, director of Concordia College Choir, and head of the music department at the Moorhead, Minn., school; Marie Pooler, composer of children's songs and choral music; Frank Pooler, teacher of music theory and composition and director of choirs at the Winnetka, Ill., high school; Leland Sateren, director of the Augsburg College Choir and chairman of the college's music department; Johannes Riedel, musicologist from the staff of the University of Minnesota; and Johan Thorson, pastor at Vinje Church, Willmar, Minn.

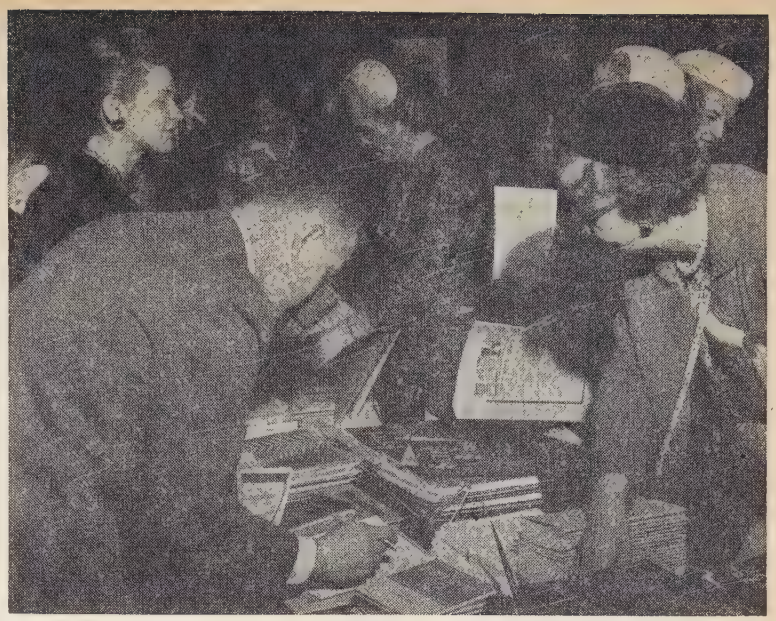
Both days of the clinic are open to all without charge.

Merged Church Forecast in Evangelism Conferences

A taste of what the merged church in 1961 will be like is evident in the program of the two midwinter evangelism conferences being planned for January.

Danish and Norwegian names such as Knutson, Norstad, Wilhelmsen, Hansen, and Gjerde are being joined by those of German background such as Sagebiel, Liefeld, Schalkhauser, and Muedeking.

The ALC, UELC, and the ELC have joined forces for the two conferences to be held in North Hollywood, Calif., on Jan. 21-25 and at Madison, Wis., on Jan. 28-Feb. 1. The Lutheran Free Church, although not part of the merger at present, is also participating in the conferences.



INSPECTING NEW MUSIC—Scenes such as this will be common at the new music display which is part of the fourth annual church music clinic being held at Central Church, Minneapolis, January 9-10. (See story for details.) This photo was taken at last year's clinic as Esther Herforth and Archie Atkinson of Augsburg Publishing House help choir directors select music.

Evangelism leaders of the four groups are enthusiastic about the conferences, which will make possible a sharing of methods and techniques of witnessing and evangelism. Laymen from all of the Churches will be there to discuss how they can unite in deepening their faith and winning the unchurched.

Dr. Conrad Thompson of the ELC and the Rev. Henry Hoesman of the ALC are directors of their respective Churches' evangelism programs. The Rev. Donald Hansen of Denver and the Rev. Clarence A. Larson of Minneapolis represent the UELC and LFC on the committee planning the conference.

Still More Readers

Lutheran Herald "honor roll" congregations were nearing the 400 mark in mid-December when eight more churches joined those who are sending the church paper to every member home.

The following are new additions to the honor roll list:

First Church, Crary, N. Dak.—the Rev. David Genter

Theodore Street Church, Joliet, Ill.—the Rev. Elwyn Goodsell

Church of Hope, Spenard, Alaska—the Rev. Glenn Groth

Sauk Valley Church, Osakis, Minn.—Mr. Earl Hansen

Lincoln Church, Ridgeway, Ia.—the Rev. Obert Hoven

Bethany Church, Hurley, S. Dak.—the Rev. Virgil Johnson

First Church, Parshall, N. Dak.—the Rev. Douglas Thorkelson

Bethany Church, Ephraim, Wis.—Vacant

These additions bring the Herald circulation to 106,900 subscribers as of December 15. There are 397 congregations on the honor roll.

People

Dr. Tillman Sogge, chairman of the departments of Sociology and Economics at St. Olaf College, and chairman of the Joint Union Committee, died at Northfield, Minn., on Monday evening, Dec. 15. Details next week.

The Rev. Carl Holm has resigned from his parish at Hitterdal, Minn., in order to accept a call to Franklin, Minnesota, effective January 1.

The Rev. Wm. K. Benbow, formerly of Waukon, Ia., was installed recently as pastor of St. Andrew's Church, Ames, Ia.

Miss Lorraine Jesen of Trinity Church, Coeur d'Alene, Ida., was invested last month as a candidate for

the diaconate of the Augustana Lutheran Church. She is now enrolled in a course for the care of the chronically ill.

The Rev. Norman Hammer has resigned from his parish in Watertown, S. Dak., in order to accept a call to establish a new home mission church at Waikiki Beach, Honolulu, Hawaii.

The Rev. Erling H. Jacobson, formerly of Chicago, Ill., is now serving as pastor of Our Savior's congregation, a new home mission church being established in West Bend, Wis.

The Rev. Joseph E. Lee is now serving as visitation pastor at Bethel Church, Madison, Wis., Dr. Morris Wee, senior pastor.

Mrs. Rose Bergum, organist at St. Olaf Church, Bode, Ia. for the past 54 years, was honored by her congregation at a reception recently. She has served during the ministry of nine pastors in the parish.

Missionary and Mrs. Theodore Homdrom from South Africa were guest speakers at the annual Thanksgiving Mission festival of the congregation which sponsors them on the mission field — Clarkfield Church, Clarkfield, Minn.

The Rev. Theo. Lerud, formerly of Osakis, Minn. is serving as interim pastor in a three congregation parish at McGrath, Minn.

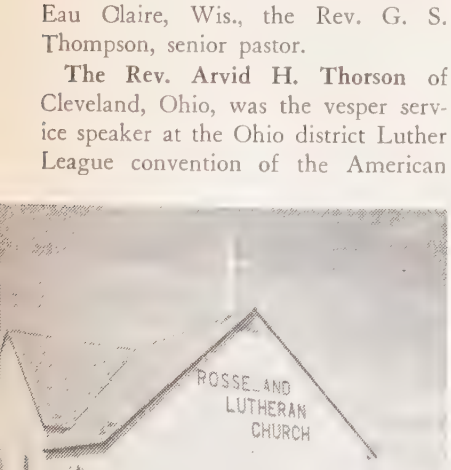
The Rev. Philip L. Natwick, formerly of Clark, S. Dak. is now serving as the associate pastor of First Church, Eau Claire, Wis., the Rev. G. S. Thompson, senior pastor.

The Rev. Arvid H. Thorson of Cleveland, Ohio, was the vesper service speaker at the Ohio district Luther League convention of the American Lutheran Church in Sandusky, Ohio, recently.

The Rev. Peter H. Elstad, formerly of Staten Island, N. Y., is now serving as manager for Luther Manor, a ULCA home for the aged in Milwaukee, Wis.

The Rev. H. R. Romness, formerly of Barnesville, Minn., is now serving as assistant pastor of Our Savior's Church, Hibbing, Minn., the Rev. Jacob T. Stolee, senior pastor.

The Rev. R. C. Reinholtzen has resigned his parish in Cloquet, Minn., in order to accept a call to establish a new home mission church at Nisswa, Minn. He expects to arrive on his new field April 1.



NEW NORTH DAKOTA CHURCH—Rosseland Church near Williston, N. Dak., was recently dedicated by Dr. L. E. Tallakson, president of the North Dakota district. The congregation is part of a three-church parish served by the Rev. Peter N. Tengesdal.

Announcements

Free—several hundred copies of word editions of Lutheran Hymnary. Write United Luth. Church, Grand Forks, N. Dak.

Preaching Missions—January

H. O. Egertson:
4-8 Madera, Calif.
Trinity Church (ALC)
11-18 Novato, Calif.
K. G. Egertson, Pastor
21-24 Evangelism Conference
Los Angeles
25-29 Kent, Wash.
Otto F. Keller, Pastor

T. W. Tysdal:
4-15 Minnewaukan, N. Dak.
M. P. Clouse, Licensed Pastor

Carl Opsahl:
11-15 Portland, Ore.
Luther Watness, Pastor
18-22 Bremerton, Wash.
Arthur O. Wigdahl, Pastor

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

All modern 160 acre dairy farm in N.W. Minn. Good soil. 595-1A

Businesses

20-unit motel with excellent living qtrs. East S. Dak. Lutheran community. First class condition, very nice net profit. Price: $110,000. Terms available if desired. 595-2C

Grocery store in prosperous Lutheran community in Minnehaha Co., north of Sioux Falls, S. Dak. Bldg can be rented. U.S. I Office is located in store. 595

General store with stock and fixtu Clean. Good volume. Rent bldg. S. C. Mi Lutheran community. 595

A paying wholesale and retail gas sta in good S. Wis. village. Complete w pumps, underground tanks, truck, gara supply bldg. Nice lot adjoining with g modern home and garden. Owner retiri Easy terms to right party. 595

WANTED TO RENT

Farms

Young Lutheran family of 5 desires rent highly productive modern farm w option to purchase on contract. Lifetime perience and sizeable amount invested stock and machinery. Need urgent. 595-

HELP WANTED

Wanted licensed or registered nurse Home for Aged in N. Minn. May be elder Part or full time. 595-

Reliable housekeeper wanted for home w 2 children, ages 8 and 13, in Mpls. subu Mother works. 595-

Mature housekeeper for young family Chicago area. Own room with TV. $200 month. Country living. 595-

Supt. of Nurses: R. N. for 26 bed hospi in N. Dak., in charge of nurses staff a all medical phases of the hospital. Nice f nished apt. and pleasant working conditio 595-11

Business Manager: man for 26 bed hospi in N. Dak. to oversee office procedure, r ords, collections and general operations the business. Pleasant working conditions. 595-1

Married man for farm work. Must kno machinery. Separate home. Steady job dependable people. 595-12

Want Ad

Rate: $1.00 a line, minimum charge $4.00

For sale: 35 copies of "Hymns for Chur Schools," 50c each. Write Bethany Luther Church, 213-3rd, Wallace, Idaho.

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	**9:00 p.m. WNAX**
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)
Clip this as a listening reminder!

IMPORTANT TIME CHANGE!

"Lutheran Vespers" now heard at 9:00 p.m. (30 minutes earlier) on Station WNAX Yankton

The Lutheran Herald Index, 1958

Compiled by
Ernest W. Sihler

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Flak, Justin, 20 N 18
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Foremost, Alta., Parish divided, 15 Ap 8
Forest City, Ia., Immanuel Church, 12 Ag 5
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Fosston, Minn., Hope Church, 27 Mr 4
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Frederic, Wis., Zion Church 25 Mr 4
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Fridley, Minn., St. Philip's Church, 20 Je 17; 13 Ag 26
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Fuhr, M. J. K., 13 Ag 5
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Garberville, Calif., Grace Church, 21 Mr 18
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Glad, J., 21 N 4
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Grevstad, E. C., 24 F 18
Grindberg, Carl, 25 Mr 4
Grindeland, R. J., 22 S 9
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"Cradle Carol," Eleanor Slater. 8 N 25
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"He Is Risen," Eleanor Pederson Hillmann, 7 Ap 1
"His Coming," Barbara Knowles, 6 D 23
"Let Me Find Him," Gertrude Hanson, 7 D 23
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"Prayer for Good Friday," Melva Rorem, 6 Ap 1
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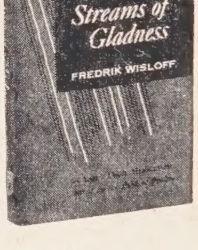

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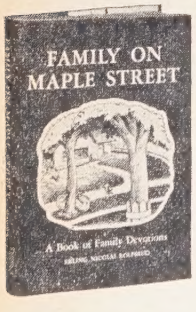

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